## NEW PUBLICATIONS.

SOME RELIGIOUS LITERATURE. "The Exhaustive Concordance of the Bible," by g. S. T. D. (Hunt & Eaton), is a bulky

arto volume of 1.809 pages, and is not merely a accordance, but an admirable library of the Bible well. It shows every word of the text of the mon English version of the Canonical books, together with a comparative concordance of the authorized and revised versions, including the perican variations. There is an appendix giving complete list of the occurrence of forty-seven tant words, such as a, as, in, etc. Foi-Hebrew Bible, with their renderings in the authorized English version, a table showing the places where the Hebrew and the English Bibles in the division of chapters and verse, and a concise dictionary of the words in the Greek ent, with their renderings in the authorized Eng-

found scholarship and patient research, and will very much enhance the already great reputation of Strong. Without making any invidious comparisons, it may be safely said that in completeness, simplicity and accuracy it is excelled by no concordance in the language.

Thomas Whittaker brings out a volume contai ing a verbatim report of the papers, addresses and ussions of the last meeting of the Protestant Episcopal Church Congress held in Boston November. The utterances of this body are chiefly interesting as indicating the broader spirit of inquiry that is seeking to establish a place for itself in the Episcopal Church.

The same publisher brings out a third edition. sed and enlarged, of the Rev. Dr. John Wright's "Early Bibles of America." The subject is one that will appeal more especially to the book collector; but Dr. Wright tells his story so attractively that the general reader of average intelligence will peruse it with interest. Typographically the volume is a handsome specimen of the printer's art, and the namerous full-page fac-similes of old Bible title pages are worthy of commendation. pages are worthy of commendation.

Everything nowadays appears to be "new"-every thins, that is, except human nature, which con tinues on pretty much the same old lines. Ac ne is not surprised to find the Rev writing an interesting and luminous book on and New Unitarian Belief" (Boston, George H. The growth of the new or radical type of Unitarianism is one of the noteworthy retiglous movements of the time. Old-fashioned Uni-terians are wont to look on it as something abresponsible. But in this they are mistaken. The Unitarianism is simply an attempt to carry the underlying principles on which the Unitarian movement is founded. It is the right of individual Unitarians to set up dogmatic limita-tions beyond which they shall not permit themselves to pass; but as Unitarians they have no right to proscribe any of their brethren who refuse to be so limited. Unitarianism is a system of religious impulse and aspiration, with the idea of God's unity as a centre, rather than one of dogmatic faith; and though historically it was n out of Christianity, there is no reason, in the nature of things, why it might not have grown of any of the other great world religions, nor why, in spite of its Christian traditions, it should late with the basic idea of religion to be not allimate with the basic lidea of religion to be found in these other religions. How the new Uni-tarianism grew out of the old, and what are its deals, impulses and aims, are told with much sym-athetic insight by Mr. Chadwick in the volume

"History of the Christian Church" Thomas Y. Crowell & Co.) are intended by the uthor to meet the needs of those who want some re than a mere coloriess compendium of of the time nor the inclination to read the tree ponderous histories. The task that Professor reldon thus set before himself is by no means to say that he has fulfilled it with a rge degree of success. He has brought to bear ready and keen intelligence, and an pace, only one volume, the second, is devoted to the mediaeval Church, which is a great pity, for impossible to treat the subject adequately umes relate to the modern Church, and it is easily then that the author finds himself much more thome in this era. Indeed, the one adverse critidsm that we would make on this work, otherwise to excellent, is, that in spite of his familiarity with he history of the early and mediaeval Church, Professor She don has not been altogether able bronicle of the old Church with care, and with the most evident desire to do it justice; but one misses in the relation that power of imaginative sympathy which alone can give life to the dry bones of his. tory. The story of the modern Church, however, is told not only with great fulness of detail, but with a clear insight that makes it a valuable ad-dition to the literature of the subject. The volumes are enriched by three very good indices.

It is unnecessary at this late day, to say anything by way of introduction, of the late Professor W. Robertson Smith's "Lectures on the Religion of the Semites," which first appeared in 1889, and a new and revised edition of which has just been issued by Adam and Charles Black, the agents for whom in this country are Macmillan & Co. It has become a recognized standard authority on a subject intimately related to the question of all questions in Christianity to-day, namely, the place and authority of the Bible. The object of the author, in brief, is to trace the relation existing between the primitive religions of the Semite peoples, and the religions of Judaism and Christianity. As a result of this investigation he finds that nearly all the fundamental ideas and institutions of Judalam were originally derived from the old Semite religions, though in the process of adoption they were often very much odified, and in the course of time their origin was forgotten. As an instance of this, the two institutions of sacrifice and priesthood may be mentioned. The New Testament writers take these two institutions for granted, simply because they are found im bedded in the Old Testament. But when we consult the Old Testament we fall to find in it any explanation of the origin of these institutions. They are simply taken for granted, as elements of re-ligious worship universally recognized. It is the sim of Professor Smith to show that all such funda-mental ideas were not a special revelation to the Hebrews, but were appropriated by them from the early religions of the Semites, a term which includes the Arabs, Hebrews, Phoenicians, Aramaeans. Babylonians and Assyrians. The present edition of this valuable work is enriched by much new matter, the result of Professor Smith's later reading and

From E. P. Dutton & Co. comes a little volume entitled "Herald Sermons," by George H. Hep-worth. They are a selection from the editorial sernons which have appeared for some time in the Sunday issue of "The New-York Herald." It is quite possible that there may be an honest difference of opinion from the journalistic point of view as to the wisdom of publishing sermons as editorial matter in a secular paper. But we fancy that there will be no difference of opinion in regard to the uplifting ethical character of these discourses. Necessarily limited as the author was to the treatment of fundamental aspects of morality, it was especially difficult for him to invest his themes with the charm of freshness. He has not, indeed, always succeeded in doing so, but on the whole the sermons are admirable in thought and treatment. They are, of course, undogmatic and unsectarian, but for that very reason they will appeal to a large number of people who, for various reasons, have parted with dogmatic Christianity, but who, nevertheless, desire to retain the ethical ideas that He at the base of

hristianity.
"Lent Past and Present." by Herman Lillenthal
Thomas Whittaker), contains much useful informa-(Thomas Whittaker), contains much useful information in regard to this ecclesiastical season. The author traces its probable origin to the last years of the first century. That a season of fasting began thus early to be observed is doubtless true, but its obligation was not generally recognized, nor was here any agreement in regard to its length nor the date of its observance. This is substantially admitted by the author when he says that "the practice of a Lent fast of forty days does not antedate as A. D." The author gives directions as to the best method of observing the season, and speaks

ance a substitute for living a Christian life the rest. of the year.

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